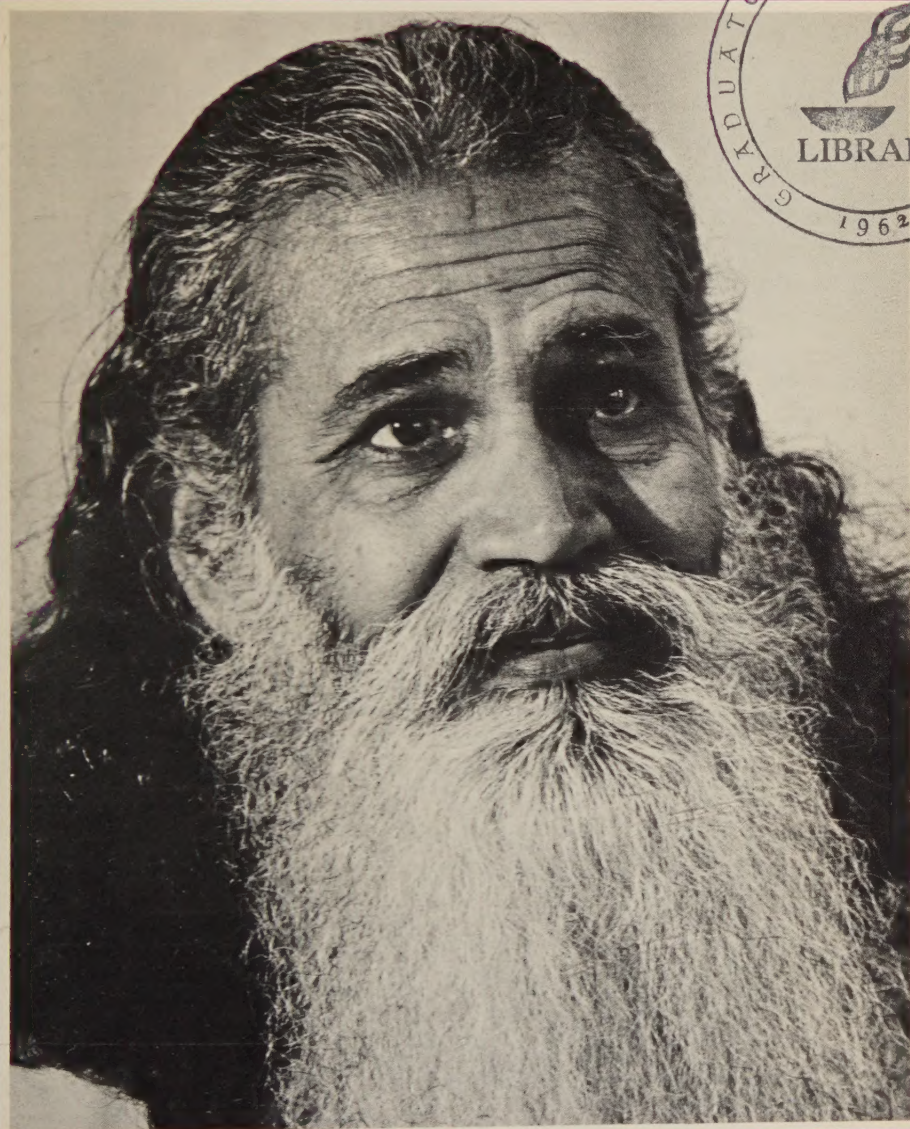


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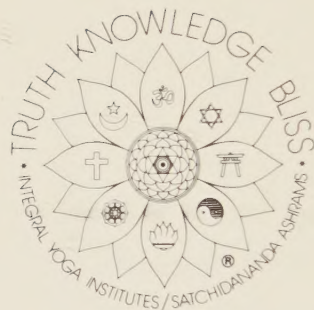
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The Teachings of Swami Satchidananda



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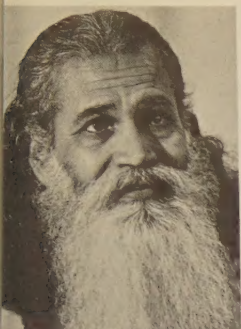
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Integral Yoga®

The Teachings of Swami Satchidananda

Volume 11, No. 3 June 1980

Pathways to Peace 3: Non-Stealing

SPECIAL FEATURES

PATHWAYS TO PEACE is a 10-part series on the yamas and niyamas, the timeless ethical teachings from the Yoga Sutras of Patanjali.

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Integral Yoga and You

INTEGRAL YOGA Magazine is the official organ of the Integral Yoga Institutes, Teaching Centers, and Satchidananda Ashrams. These centers are vehicles by which the Integral Yoga teachings of Sri Swami Satchidananda are lived and shared. The centers offer ongoing programs in the various branches of Yoga--including Hatha, Raja, Karma, Bhakti and Jnana Yogas--as well as instruction in Yogic diet and other related topics. There are open classes, courses, teacher training programs, universal worship services and retreats for both beginners and more advanced students. Resident programs, providing an opportunity to experience total Yogic living, are also possible. Those interested are invited to call or visit the centers.

The Ashram in Pomfret Center, CT, has national audio-video and book publishing and distribution services, a two-acre organic garden, and a number of cottage industries where members practice selfless service. The Integral Yoga School for children is located on the Ashram grounds; the Integral Health Services clinic and Integral Yoga Natural Foods Store have branches in nearby Putnam and in New York City.

For more information, to arrange a Yoga program for any group, or to be put on our mailing list, please feel free to contact any of the centers listed on the inside front cover. We are here to serve you.

OM SHANTHI OM PEACE

Letters to Sri Gurudev



Dear Swami Satchidananda,

I don't really have anything to ask you since you answered all my questions in the preface of your beautiful gift in the form of the Yoga Sutras book. Thank you for putting forth that immense energy. It has transformed my everyday life.

I love you and thank you for making yourself known to me.

S.H., Idaho Springs, CO

This is a letter of thanks. Once again I am overwhelmed with the feeling that my life is in the hands of that universal oneness we call God.

For many years there was a resistance in me that forever seemed to cut off the feelings I hold for those near to me. In fact, it was difficult for me to relate effectively with anyone.

For the last year and one-half, the New York IYI has provided me with the most wonderful encouragement and example of genuine goodness I have ever known. Their faith and devotion to that Light in us all was the only thing that penetrated the wall I had built up around myself. Very slowly, as I opened up to that Light, my emotions and mind became aware of my true self. As my IYI friends have watched me grow in love, so I have watched them; and it is inspiring to know that their support is there for the benefit of all humanity.

S.L., Carlstadt, N.J.

recently attended a Bhata Natyam performance sponsored by the Integral Yoga Institute. Thank you for providing me the opportunity to experience the beauty and power of this dance form.

I greatly appreciate your vision of ecumenism. I, too, find it absurd to think that whatever Force came together to create this material world in all its beauty and mystery could have us return our gratitude in the confines of narrow religious structures which exclude all other structures.

Yes, it is true that all lights are but reflections of One Light. Thank you for sharing your Light with me. Thank you for your vision of the L.O.T.U.S. and your making it a reality.

F.R., San Francisco, Ca.

I have never spoken to you, but I have attended many of your satsangs and lectures over the past several years. Yoga has become a greater and greater part of my life until now I feel that it has become the base of it. I have never expressed more than my silent thanks to you, and I would like to do that now.

I wish I could do more to thank you than merely promise to keep trying to follow your teachings, but that seems to be all that I am capable of at this time and so that is all I can offer.

Thank you, Gurudev, for being here. I hope that you will accept the enclosed donation to the L.O.T.U.S.

J.T., Petaluma, Ca. □

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SRI SWAMI SATCHIDANANDA is a master of Yoga, a world spiritual teacher, and Guru of the students of Integral Yoga. He is dedicated to the ecumenical movement, his motto being "Truth is One, paths are many." His main residences are in Pomfret Center, Connecticut during summer and Santa Barbara, California in the winter. He also travels widely, sharing with people through every possible medium: Lectures, conferences, radio, TV and newspaper interviews, books and visits to schools, seminaries, rehabilitation centers and many other groups.

ASTEYAM: NON-STEALING

*Excerpts from "Integral Yoga: the Yoga Sutras of Patanjali",
translation and commentary by Sri Swami Satchidananda*

Sutra 37, Book 2

ASTEYA PRATISHTHAYAM SARVA RAT-
NOPASTHANAM. *To one established
in non-stealing, all wealth comes.*

If we want to become the world's richest people, this is a very simple way. There's no need to get into the stock market or even to go to work. Just practice non-stealing.

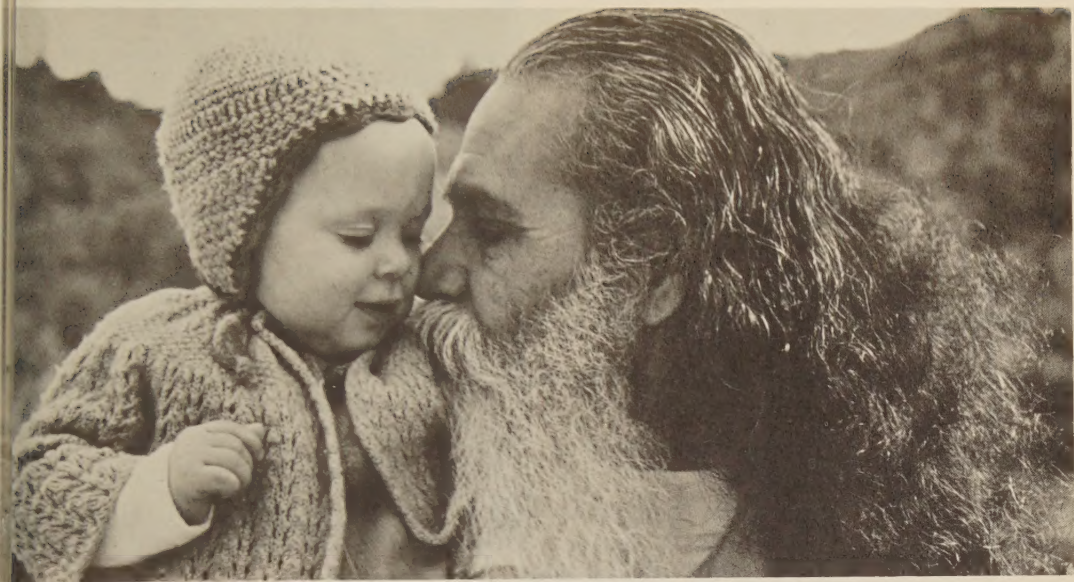
All of us are thieves. Knowingly and unknowingly we steal things from nature. With every minute, with each breath, we pick nature's pocket. Whose air do we breathe? It is nature's. But that doesn't mean we should stop breathing and die. Instead we should receive each breath with reverence and use it to serve others; then we are not stealing. If we accept it and don't give anything in return, we are thieves.

We steal because of greed. We want to do little and get a lot. Many people go to the office and just sit around, use the phone to make their own appointments all day, take free supplies from the supply room and accept their paycheck at the end of the week.

Aren't they stealing that money? Do we not also steal other people's ideas?

If we are completely free from stealing and greed, contented with what we have, and if we keep serene minds, all wealth comes to us. If nature knows we aren't greedy, she gains confidence in us knowing we will never hold her for ourselves. But normally when we get something, we tend to lock it away and put the keys in a safe place. We tend to imprison our possessions, whether money, property or even people. The moment we try to imprison money, for example, it feels "What is this? I want free movement. They have made me round so I could roll. But here I am locked up. Oh, I've come to the wrong person. The moment I get the chance I'll roll away." Some stingy people never open their vaults. The money just sits inside and prays, "Please somebody release me." Inevitably the prayer is heard by a robber who comes to the rescue.

Instead if we have the attitude: "If you want to come, come. When you want to go, go," every-



thing will say, "Why do you push me away? Let me stay with you. Don't send me away."

We can all see this situation with babies. They may come to us, sit in our laps; but the moment they want to go, if we try to hold them, they become bored. The next time we call them, they'll think, "I don't want to come. Those people just hold onto me." Instead if we just allow the babies to leave when they want, they'll certainly come to us again.

Another way of stealing things is by not letting others use them. Suppose we own a thousand acres of land, most of which we don't use. If there are people who want to buy a hundred acres and we don't let them, we are stealing its usage. If someone has fifty garments in his closet and his neighbor doesn't have even one, the first person is stealing the second's usage. Because certain people have the buying power to make a lot of purchases, they raise prices for poor people who don't have much money. If everyone merely bought for their own necessity, goods would be left over in stores

and prices would come down.

The whole world's economy is based on this. In the U.S. I have heard that thousands of tons of wheat and potatoes are dumped into the ocean to keep the market in a "proper condition" and maintain prices. Instead of this practice, these goods should be given away. Because this lowers prices, though, nobody thinks much about hunger. Is this not a sin, a theft?

The land belongs to everybody. A person in a corner of Australia is just as much an equal owner of the land as anyone else. What is grown in the United States can be first given to its citizens with the surplus divided among everyone else. If we know how to care and share, no poverty or hunger need exist anywhere.

Richness has nothing to do with monetary wealth. The richest person is the one with a cool mind, free of tension and anxiety. To be happy this minute is in our hands. But a care-free life is possible only with a well-controlled mind, one without personal desires or possessions.□

The Avoidance of Fraud

GEMS FROM THE THIRUKURAL

of Thiruvalluvar

The mere thought
of sin is sin.
Therefore, avoid even the thought
of stealing from another.

The fortune that is amassed
by fraud may appear to thrive,
But it will soon
perish altogether.

The dark knowledge of fraud
cannot be found
In the hearts of those who desire
the greatness called virtue.

Even the life in his body will abandon
him who deceives others,
But heaven itself never forsakes
those who are honest.



Above VICE & VIRTUE

Sri Swami Sivananda

When a person has powerful senses and an uncontrolled mind, he wants many things for his own sensual enjoyment. If he cannot get these objects of enjoyment to satisfy his desire, the pilfering idea enters his mind. By constant thinking he eventually commits theft of some kind. The real cause of theft is too many desires and undisciplined senses. To abstain from theft, one should slowly curb these desires by disciplining the senses and controlling the mind.

Best Teacher

Never for a moment think that you are a sinner. Only the ignorant person says: "I am a great sinner." This is a serious mistake. Sin cannot touch your true nature which is above vice and virtue.

Sins are only mistakes. A soul commits mistakes during the course of his journey in this world on account of ignorance. Through mistakes he gains experience and marches forward in his path of spirituality. Every mistake is your best teacher. These mistakes

are inevitable for one to evolve.

Some people become a prey to thoughts of sin. They constantly brood: "We are terrible sinners. We have committed many crimes." This kind of thinking is a great blunder.

Whenever thoughts of this nature worry you, you should think, "I am doing spiritual practices, and this will burn all old sinful actions. This will purify my mind."

Think of the words of assurance of Lord Krishna in the Bhagavad Gita: "Even if thou are the most sinful of all sinners, yet shalt thou cross over all sin by the raft of wisdom. As the burning fire reduces fuel to ashes, O Arjuna, so doth the fire of wisdom reduce all action to ashes. There is no purifier in this world like wisdom. He that is perfected in Yoga finds it in the Self in due season.

"Even if the most sinful worships God with undivided heart he too must be accounted righteous. Speedily he becomes dutiful and goes to eternal peace."□

THE DIVINE ACCOUNTANT

Sri Swami Satchidananda

Sri Gurudev answers questions about Asteyam

Give Back More

QUESTION: How can we apply the idea of Asteya or non-stealing in our daily lives?

SRI GURUDEV: A Yogi is also called a *Yajna Shista*. That means he always gives more than he gets.

In dealings with others, there are five types of people. First, the thief gets \$10 but gives nothing in return. Second, the debtor gets \$10 but only gives \$5 worth of work or goods in return. Third, the fair businessperson gets \$10 and gives \$10 worth in return. Fourth, the generous person gets \$10 but gives even more in return. Finally, the sage gets nothing but still gives. So a Yogi should at least give more than he or she gets.

Think how much we get from nature: the air we breathe, the sunlight, a space to sit, to walk, to move, food to eat, water to drink. We're not charged anything for all those things. You appreciate beautiful scenery and say, "Ah what a beautiful view." Every time you say

"beautiful" do they send you a bill? No.

What do you give in return? If you don't give back the same amount, you are a debtor, a thief. How can you give anything in return for that? "I inhale five hundred cc's of air, and I can only return some carbon dioxide. I don't even retain the quality. I kill it. So should I just breathe the air and give the same air back? Even if I give the same amount then I am only a fair businessperson. How can I be a Yogi?"

You don't need to return the same thing. Like a businessperson, when he gets money he gives some article in return. In the same way when you get nourishment from nature, you return it through your energy, your actions. We are constantly fed by nature enough intelligence, physical strength, everything; and we are to return a little more than we get.

How can we return the intelligence and strength to nature? Everything belongs to nature. So you get the air here and return your energy to your fellow beings.

That is service. That is what we learn in ashrams. The bare minimum needs are taken care of, but what we give back is much more. So we learn to be Yogis.

When the Ashram itself gets monetary contributions, it need not return the money, but should compensate through services and prayers for the benefit of others. When you send good thoughts, you share the benefit of your own prayers with others.

So ashrams are only places where you can easily learn to perform your actions as Karma Yoga, selfless service. That doesn't mean you should only do it at an ashram. You learn there. Then wherever you go, whatever you do, becomes Karma Yoga.

God's Adjustment

QUESTION: How can we have that attitude in a regular worldly working situation?

SRI GURUDEV: If you are getting paid \$150 per week, your conscience should tell you that you are doing at least \$200 worth of work. Don't just look at the time and say, "I only have to work eight hours." Even for that eight hours, are you really working enough? Your employer is not just paying you to spend the time simply sitting there.

Maybe you can even cheat your employer, but you can't cheat the cosmic law. There is one big divine computer which computes everything. There is where we find the Judgement Day, but you don't need to wait until the last day for it.

Sometimes the judgement comes immediately, daily or weekly or monthly.

You can escape from that employer, even exploit him. Maybe he

won't come and ask, "How much work have you done?" He'll just send you a check without question. But suddenly something will go wrong with your house or your car. You may have to shell out \$500 in expenses just for nothing. Or all of a sudden you may get sick. As the doctor feels your pulse, he'll also be feeling your purse. That's it. Gone. All of the money you cheated from the employer gone to somebody else.

God knows how to adjust. Don't think that you can just cheat and get away with it. The person you cheated may not know, but God knows. That accountant is really fairly well trained. Yes, He's a beautiful C.P.A. He's certified. His system never fails. He counts not only your money, but your service, your actions, your thoughts, your attitude. You may be even doing more than \$200 worth of work, but if you are not doing it with a good heart; and if the employer pays you with a good heart, you'll be in the minus column.

Proper Use

QUESTION: It seems that sometimes charitable institutions don't use their contributions with a good heart. What is their indebtedness, if any?

SRI GURUDEV: Even people at ashrams or charitable institutions who receive contributions from people must obey that universal law. Someone may offer you contributions, but don't think that's just free. As I said before, you don't need to return the money itself; but you should pray for those people. If you don't do something in return, whatever spiritual benefit you get from your practices will go

back to that contributor. He or she will get the proper portion of that benefit.

Say you bought an apple to eat with the money. The apple gave you strength to sit and meditate. The amount of energy that you got through the apple should go back to that contributor, if not more.

Suppose someone donates money thinking that you are a good meditator, a sincere seeker; and he wants to support you in that. If you just practice a little bit, all the little bit of benefit will go back to that person, not to you.

Also if you don't spend the contribution money in the proper way, you'll become a debtor because he gave it to you for a certain purpose to be used in the proper way. You have to give an account for every cent that you receive. The contributor may not even ask what you did with that money. The government too may not ask you because you are tax-exempted, but God will ask you.

Free Advertising

QUESTION: What happens if someone contributes to a church expecting something in return?

SRI GURUDEV: This reminds me of an incident that happened in Ceylon once. There is a beautiful temple to Lord Muruga, a very holy place. In this temple, the *sanctum sanctorum* is never opened. It is always covered with several screens. Only the front screen is visible to people. Once it was just a plain screen, but people were not satisfied so they started painting nice pictures of Lord Muruga. It's a big screen, and once a year someone gives a new one.

One year an important businessman was there when I visited that temple, and he wanted to show me the screen he had just given.

"Swamiji, this is what I offered the Lord this year."

"Oh, it's beautiful," I said; but then I noticed that at the bottom of the screen were three big bold lines running the full length of the screen. These lines gave the man's business name, address, phone number and information about the various aspects of the business. "Why all this?" I asked him.

"Well, I just. . .you know." He couldn't even answer.

"Come with me," I said. "Let's talk about this."

We got some paper, a pencil and began making some calculations.

"If you want to put an ad with these three big lines on a billboard in Colombo, what would it cost?"

"Oh that would be at least 1,000 rupees a month," he said.

"How much did you pay for the screen?"

"250 rupees."

"Okay, how many people will come to this temple each month for worship?"

"Several thousands."

"Will they see the lines you have written there?"

"Yes. Sure."

"Do you pay any advertising charges for this?" I asked him.

"No."

"Do you think you can get away with that? Already Lord Muruga has opened a page in His ledger: There is credit for 250 rupees towards the screen. Everyday he will enter debits for advertising costs

"Oh no, Swamiji, you are just teasing me. If it's really an advertisement and if I have to pay

According to what I pay in Colombo, certainly it will be several thousand rupees!"

"Do you think God is a fool? You are going to be a debtor no doubt."

Old Debts

QUESTION: Sometimes a person will incur a debt with all good intentions and then just can't pay it back. How should such a situation be handled?

SRI GURUDEV: Eventually everything must be paid for. There is a parable in South India which illustrates this rule.

A man took out a loan and was delayed in paying it back. The lender asked, "You don't seem to be able to give me the money back. Should I just record it as a bad debt and forget about it?"

"Oh no, please," said the borrower. "I will somehow pay you before I die. If I don't do it, then I can just be reborn as a dog and watch your doorstep until I pay you back by my service. Yes, if I don't pay the money, I'll be your watchdog. When the debt is paid, then I may die and rest peacefully."

That is how the Cosmic Law acts.

Thief Repents

(Editor's note: The following question was asked on an IYI retreat. To find out what happened to the questioner, see page 12.)

QUESTION: I used to steal a lot until about two months ago. Since being with the Integral Yoga Institute, many unyogic habits have fallen away, but what should I do with the articles I have already accumulated? One: Give them to friends? Two: Donate them to charity? Three: Continue using them with a different at-

titude? Or, four: burn them?

SRI GURUDEV: God bless you. I really admire your honesty. It's a proof of the greatness of Yogic thinking. As I always say, things will just drop away with Yoga practice. I am very happy with you and with the working of the IYI. We don't need any bigger reward than to hear these things.

I would like to add one more alternative to your list. Since you were this courageous, why don't you make a list of the people from whom you stole and then just boldly call them and say, "I was a fool. I was ignorant, but now thank God I have been enlightened. I beg your pardon. Here it is; please take it back."

You might have stolen a railway ticket. Send that money back to the company. You might have stolen a book from the library. Give it back. That will make you feel great. That's the best thing, I feel.

Even if the consequence is imprisonment, you should face that. Man-made law is not always very compassionate. But if you run into a problem like that, I will be the mediator for you. I'll speak to the department concerned.

"This is what happened, but now the person wants to return the stolen goods. What can we work out so that he doesn't have to go to jail for his honesty?"

If it's not possible to contact some of the people you've stolen from, then the next best thing is to give to charity. You return it to God. Any charitable institution is part of God's service. So you return it either to a person or to God in the form of a charity.

I think that settles the matter. Thank you so much for asking. □

SUCCESS STORY

Returning the Goods

by A.V., Elmont, New York

The questioner from page 11 tells what happened when she followed Sri Gurudev's advice.

Om Tat Sat, Gurudev,

Since our talk about my problem of stealing, I've had some encouraging episodes you might like to hear about.

My first return of stolen items was frightening since it was a towel belonging to the New York Integral Yoga Institute. Most everyone at the center has become acquainted with me since I go to classes frequently and also do Karma Yoga in the office.

As I neared the Institute, my mind said, "Now you'll confess to them and they'll look at you and say, 'Okay let's keep an eye on her!'" I started having second thoughts. Maybe I could silently slip the towel into the used towel basket, unnoticed.

Then your words came to me, Swamiji, when you said I must "purge out" this sin to be totally free from it. To purge means to purify, the removal of undesirable divisions. So, I cleared my thoughts, entered the Institute and found Swami Asokananda sitting calmly at the reception desk. He greeted me warmly by name, and I hes-

itated a bit. He must have sensed my uncertainty, for his eyes gave me the comfort I needed and a place to start from.

He had been at the retreat and heard you read my question. He listened to my confession with a personal ear and then told me that he too was once rather good at stealing. Years ago when he first started taking Yoga classes he stole the book "How to Know God". We both laughed. Then he said, "Go and have a good class."

I felt not only lighter, but also rewarded. I took some time for silent gratification to you for enabling me to open this problem up, and to Swami Asokananda who made the start a little simpler.

The next day, I took from my closet a bone-colored shirt and started for the city, Manhattan, with the knowledge of the more rigid enforcements of department stores. You reminded me to expect the worst, face the karma even if it were jail, just do my duty and leave the rest to the Lord.

Once in the large store a guard led me to the security

I took a deep breath and thought, "Lord, it's in Your hands..."

office. A young man sat behind a window busily conversing with a woman. I took a deep breath and thought, "Lord, it's in your hands." At that point, he turned to me with a smile and asked if he could help me. I said, "Yes, I'd like to return a stolen garment."

He said routinely, "Okay, what's your code number?"

"No, I'm not a detective."

"Then how did you come into this possession?" he asked.

I told him plainly. "I stole it."

Both he and the lady he was speaking to previously looked up at me. "You stole it?"

"Yes," I said, "about a month ago. I'm here now to return it and take any of the consequences due."

Still staring at me in silence he picked up the phone. "Excuse me, I have to call my boss. I never had anything like this before."

He spoke briefly to someone on the other end, then resumed with me. "So what made you bring this back now?"

I paused, then said that since about a month ago, my life had taken on many changes spiritually as well as mentally. "Through the guidance of my new friends, I've come to realize the impuri-

ty of this action."

He just kept nodding his head. Then a large man appeared smoking a cigar. The two men acknowledged each other and the first man told me to repeat to his boss what I'd just told him. I explained the situation again.

The supervisor took the cigar from his mouth and rested it on the counter. Then I handed him the blouse. He examined it and asked, "How much was this?"

"Sixteen dollars."

"Do you work in the city?"

"I used to, not anymore though," I replied.

"Do you live in the city?"

"No, sir, I live on Long Island."

"And you came here just to return this?"

"Yes."

There was a long silence. The man behind the counter was biting his nails. Finally the big man shook his head. "Well, we will have to take some information from you, strictly confidential, of course. This is a very honest thing to do. How old are you?"

"Nineteen."

"Well," he smiled, "you gotta start somewhere."

I thanked him. And you know something else, Swamiji, before I left, he thanked me for restoring his faith in human beings!□

The Boy Who Owned the World!

Frank Asch

Illustration by Devaki Berkson

Once there were two brothers, a big brother and a little brother. They were good friends and played together, but the big brother was always tricking the little brother out of whatever the little brother had. He usually did this by taking anything -- a stick, a stone or even a button -- and pretending to have so much fun with it that the little brother always ended up wanting it. Then the big brother would offer to trade it for whatever he wanted from the little brother.

One day the little brother found a dollar, and the big brother, thinking of all the things he could buy for a dollar, tried to trick him in the usual way. But this time he failed, for nothing he could think of seemed to the little brother to be worth a whole dollar. Then the big brother hit upon an idea. He wrote up a deed to the world! And he sold it to his brother for the dollar.

"Boy," thought the little brother, "now I own the whole world!"

The next day, as the two brothers went for a walk near an orchard, the little brother thought: "All these beautiful things -- the sun, the sky, the trees, and the apples -- are mine. Everything is mine." He looked around and was content.

But the big brother, looking at the same scene, and feeling that everything belonged to someone else, wanted something of his own. Greedily, he loaded up his pockets, his jacket, and even his hat with apples and started for home.

"What are you doing stealing my father's apples?" said an angry voice. It belonged to the son of the man who "really" owned the orchard.

The big brother was really scared. "Oh, don't tell," he begged, and in the end he had to give the boy the dollar to keep him quiet.

The big brother was really mad that he hadn't had a chance to spend the dollar. But a few days later, he got another chance. The brothers' rich uncle came to visit. Neither of the



brothers liked the uncle very much, because he was gruff and never smiled. But that night he gave each of the brothers a pair of his boots to polish, and he said he would give a dollar if he was satisfied with the job.

The older brother, though he wanted the dollar, could not bring himself to do a very good job. He did not like his uncle very much, and besides, he felt that polishing somebody else's boots was a very lowly job.

But the younger brother, even though he did not particularly like his uncle either, did an excellent job because he still believed that everything in the world really belonged to him -- even his uncle's boots.

The old uncle was so pleased with the job the little brother did that he not only gave him a dollar, but he smiled for the first time in years.

When the big brother saw that, he decided that he was going to get that dollar away from his little brother too. He tried tempting him with all kinds of things -- skate keys, bubble gum cards, a catcher's mitt -- but the little brother just put the dollar in his pocket and said: "What do I need any of that stuff for. After all, I own the whole world."

And even though, as time went on, the little brother lost the deed, he never lost the feeling that the world was his. And no one was ever able to trick him a again. □

WITNESSES

"Whenever man commits a crime, heaven finds a witness."

-Edward Bulwer

*

"Fear follows crime and is its punishment."

-Voltaire

*

"We easily forget crimes that are known only to ourselves."

-La Rochefoucauld

*

"He who purposely cheats his friend would cheat his God."

-John C. Lavater

*

"Every man takes care that his neighbor shall not cheat him. But a day comes when he begins to care that he does not cheat his neighbor. Then all goes well. He has changed his market cart into a chariot of the sun."

-Emerson

*

"Poverty is hard, but debt is horrible."

-C.H. Spurgeon

*

"When you run in debt, you give to another power over your liberty."

-Benjamin Franklin

*

WHO SAW HIM

A Rabbi was travelling in a carriage, when the driver stopped near a field where the hay was piled high. He said to the Rabbi: "Look about, and if anyone sees me, shout."

He then gathered a considerable amount of hay, but as he did he heard the Rabbi shout. He dropped the hay hastily and drove away. After a moment he looked back but saw no one.

"Why did the Rabbi speak an untruth?" exclaimed the driver.

"It was the truth," answered the Rabbi. "I shouted to you that you were seen; and you were seen, by Him who dwells in the Heavens above."

Accusing Another Before God

There was once a criminal who had stolen some money, among the rest a hundred dollar note. He wished to get change for this note, and therefore he offered it to another criminal who lived in the same house. The second criminal accepted the note, went into the next room as if to get change, came out again, and innocently greeted the waiting visitor as if he now saw him for the first time. In short, he defrauded him out of the hundred dollar note.

The first man became so enraged at this, that in his indignation he reported the matter to the legal authorities, telling how shamefully he had been swindled. The other was naturally arrested and arraigned as a thief.

Alas, in the trial, the first question the magistrate asked was how the accuser had obtained the money. So there were two cases.

Of course the first man was wholly right in thinking that he had been swindled. He would now be the honest man, the good citizen who reported the matter

to the authorities in order to secure his rights.

Oh, but the judge does not deal with matters in his private capacity, or with an isolated case one chooses to bring before him; nor does he always give the case the turn which the accuser and the informer gives. The magistrate looks deeper into the matter.

And so with the God-relationship. As soon as you accuse another man before God, then there are immediately found to be two cases. Just when you come to lay information about the other man, God begins to consider how you are connected with the case.□

Soren Kierkegaard (1813 - 1855) was a Danish philosopher and theologian whose curious genius entitled him to be regarded both as the founder of modern existentialism and as a revolutionary in Protestant Christianity. Among other controversial views, he believed that any attempts at providing Christianity with rational justification were irreligious.

Pregnancy Postures

From "The Mother Is the Baby's First Guru"

by Sri Swami Satchidananda

Edited by Shree Hassin

There are special Hatha Yoga asanas designed specifically for pregnant women. Those who have already been practicing regularly can continue normal practice for about the first 3 months, but should leave out the strenuous abdominal poses. During the 4th month, after most reasonable danger of aborting is over, both new students and regular practitioners can safely begin these special poses. (New students should wait until about 6 months after the baby comes before doing the regular postures.) One should always remain aware of the effects the

postures are having on the body and avoid those postures which are too strenuous. Only you know when you are putting too much stress on the body, so when you begin practicing the postures, start slowly. Build up to the full set gradually. A rule to remember during the pregnancy, the postures, the birth, and motherhood: Take It Easy! Do not neglect normal exercises like walking and climbing up stairs which are good for the body. You should climb up to the attic now and then. It's a good exercise for the abdominal area.

Figure 1

SQUATTING may be practiced along with other pregnancy asanas or all by itself. As a matter of fact, pregnant women should squat often. Squatting strengthens the legs and the perineum for delivery. It is a very valuable position to become comfortable in, because it is a most effective position to push in during labor. During the postures, the squat should last until heat comes to the legs.

Figure 2

While squatting, the back can be given a stretch by pulling the head down.



Fig. 1



Fig. 2



Fig. 3

Figure 3

The legs can be given a stretch by putting pressure on the insides of the knees with the elbows.

To come out of the squatting position, slowly raise the buttocks as you straighten the knees. Let the body hang from the hips for a moment before slowly standing. Take a deep breath.

(Editor's note: Shree Hassin, editor of "The Mother is the Baby's First Guru" easefully gave birth to her third child just before this issue of Integral Yoga Magazine went to press. Radha Sackett, who posed for these photos and all the others used to illustrate pregnancy asanas in the book, just delivered her second child at the Ashram in Virginia.)



Spinach Cheese Pie

*From "Vegetarian Cookery for Everyone"
Recipes presented by the Integral Yoga Institute*

Filling

- 2 lbs. Spinach, washed and dried well
- 1 lb. Feta Cheese
- 1 lb. Cottage Cheese
- 1 large Onion chopped and sauteed

Mix above ingredients well, using your hands.

You may eat this as is, cold or cooked in a saucepan. However, placing this mixture in the pie crust, given here, is truly delicious. Bake at 400 degrees for approximately 25 minutes.

Whole Wheat Pie Crust

(Double Crust)

Blend together:

3/4 cup Oil and 1 teaspoon Lecithin or 1 cup Oil

1-1/2 teaspoons Salt

Add 2/3 cup hot Water

Pour slowly over 3 cups sifted Whole Wheat Pastry Flour

Stir as little as possible. Round up into ball. Divide and roll out between wax paper. (Moisten table top to prevent slipping.) Place paper-side up in 8 - 9 inch pie tin. Remove paper. Fit into pan, pricking dough with fork. Add filling and cover with top crust.

Cut 3 slits across top layer of crust. Flute to seal.

Day-by-Day with Sri Gurudev



JEALOUS CAMERA JUMPS OFF

One day during the IYTA Convention, as Sri Gurudev was speaking with Dr. Musahiro Oki, he began looking at a movie camera which belonged to one of Dr. Oki's students. As he inspected this new model camera, Gurudev's own little movie camera fell to the ground. It is so unusual for Gurudev to drop anything that I checked it closely and noticed that the strap which had held the camera to Gurudev's wrist had come loose.

Gurudev spoke to the camera as if he were speaking to anyone else: "It's alright. Just because I was admiring that fellow doesn't mean I don't love you." He went on to explain to the fascinated onlookers, "You see this camera has been with me for so many years that it felt a little jealous. 'After all these years of service, now he is interested in that one. Why should I stick around?' So it just got mad and jumped off!"

August - December 1979



*Guru Mahasannidhanam Sri La Sri Shanmuga Desika
Gnanasambanda Swamigal with Sri Gurudev*

Tranquillity in Action

*India and Sri Lanka
with Sri Gurudev*

Mukta Devi

One of the highlights of this journey was the blessing of accompanying Sri Sengottuvelan, High Court Judge of Madras, to Dharma-puram Adeenam, where we had the Darshan of Guru Mahasannidhanam Sri La Sri Shanmuga Desika Gnanasambanda Swamigal. Sri Mahasannidhanam was very interested in Sri Gurudev's work in the West and had once invited Sri Sengottevelan to the Adeenam to speak about this work. Sri Mahasannidhanam was so happy to actually meet Sri Gurudev and in a moving ceremony decorated him with an orange shawl.

Guru Mahasannidhanam was also very impressed to see the sincerity of the students accompanying Sri Gurudev and presented each with a book of spiritual writings. Guru Mahasannidhanam is the 26th Param-acharya in the ancient line Sri Kailasa heritage.

Just Call

In Jaffna, Mr. Kanagaratnam, the head of the Divine Life Society there, Crown Proctor, and devotee of Sri Gurudev met us. He had arranged a lecture at the Jaffna School of Nursing where Deenabhandu spoke to the students about

his work with heart patients. Gurudev spoke of the work at Integral Health Services: "The whole person is examined. Almost like an auto shop. The car is brought in and the electrician checks the wiring, the body shop manager checks for rust, and so on."

That evening we had dinner with Mrs. Soorasangaran whose home is like a shrine to Master Sivananda. When Gurudev arrived firecrackers were set off, he was garlanded and his feet washed. The Satchidananda Children's Society decorated the house gorgeously for Gurudev's stay there.

The next day, Gurudev gave mantra initiation to some of the Jaffna devotees. He explained to them that it is the quality of the *japa* (mantra repetition) which is important. "It's not how much you repeat, but the feeling behind it. Feel as if you are calling your mother or your father or your friend. It doesn't matter how you want to think of God, just call!"

Next there was a lecture at the Ayurvedic College, followed by a visit to the Udduvil Satchidananda Youth Society. We

re accompanied by Thambi. This
spiring devotee decided as a boy
at he wanted to follow Gurudev.
Thambi seemed to me to be the per-
fect example of devotion and ser-
vice as expressed by Hanuman, the
servant of Lord Rama.

The Children's Society is like
a club where children come to-
gether in the name of Sri Gurudev
to do Yoga practices, chants,
have discussions, arts and crafts.
They gave a lovely performance in
the Divine Life Society Hall and
told us something about the
practices they do there. One
child came forward to thank Guru-
dev for visiting and said,
"Though you are far away, our
hearts leap with happiness every-
time we think of you."

Satchidananda Thapovanam in
Mumbai is the beautiful place
which was the Eastern headquar-
ters for Sri Gurudev years ago
before he came to the U.S. Mu-
kthu Swami, the Ashram manager
there was initiated into the
Holy Order of Sannyas (monk-
hood) by Sri Gurudev. He is now
known as Swami Muktananda.

My Swamiji

Sri Gurudev traveled on to
Bombay where he was greeted by our
beloved Sohini, along with Jatin
and Nalini Bhabhalia. The Bhabha-
lias had completely arranged
Gurudev's schedule in Bombay.
Within minutes of our arrival,
there was a program at the Ayur-
vedic College, where the Ayurved-
ic physician and scholar Pandit
Shiv Sharma had arranged a talk.
Panditji was so gracious to our
party even though he was leaving
that evening for a medical confer-
ence in Australia.

That evening in the Bhabhalia's
home, their young son Sridhar

showed Gurudev all his toys and
demonstrated a judo throw he had
just learned. Sridhar also shared
this poem he had written called
"My Swamiji".

*My Swamiji has a big long beard
and a big mustache.*

*His eyes are golden, his hair
is white.*

*He comes to my house and plays
with me.*

I like to pull his long beard.

*I like to fight with him but
whenever I fight with him,
he says "You won! You won!"*

*He comes once a year but I don't
like that.*

*I wish that he stays with me
till the world ends.*

The next day there was a program
at the Sion Hospital where Swami
Amritanandaji and Deenabhandu ex-
plained their work in the area of
Yoga and medicine. Dr. Divekar of
the Sion Hospital staff spoke of
their work with diabetics using
Yoga therapy.

Later in the day, Sri Gurudev
was interviewed by Suman Seth on
his television show. At one
point, the interviewer asked,
"Is it necessary to receive a
mantram from a teacher?"

Sri Gurudev answered, "Not ab-
solutely necessary, but useful.
It's like going to a pharmacy to
try to choose the right medicine.
It's better to get the prescrip-
tion from the doctor who knows
what to prescribe."

That evening, Nalini and Jatin
gave a wonderful farewell dinner
for our group of travelers. The
next morning, it was time for
our party to disperse. A few
stayed in Bombay for a little
rest, some returned to the U.S.
as Sri Gurudev headed for the
European Yoga Federation Confer-
ence in Switzerland.

SWITZERLAND: Neutral Mind, Yogic Mind

The plane was over two hours late! This meant that we had missed all connections from Paris to Geneva, Switzerland. As we began checking in the Paris airport for other arrangements, Sri Gurudev spotted a familiar face. Narani of the Montreal IYI almost magically appeared to say that she had already rebooked the flight for him! She had been planning to meet Gurudev in Switzerland but stopped in Paris first to see about publishing some of Gurudev's books in France. (Narani has already had several of his books published in French in Canada.) While trying to meet up with him in the Paris airport she found out about the mix up and immediately took charge of the situation. Gurudev gave her a big hug and called her our recusing angel.

Zinal is a small town in the foothills of the Matterhorn. It is the site of the European Yoga Federation's convention which is held every two years and gathers representatives from each of the European Yoga Federations. Mr. Gerard Blitz, founder and former chairman of International Club Med, left behind all of his business ventures to dedicate his life to bringing together all the Yoga teachers and federations and to have one large group that works toward maintaining a high level of integrity and training in the field of Yoga instruction. Gurudev is a patron of this Federation. This convention was like a huge reunion for so many European Yogis who know and love Gurudev.

The first evening of the convention was the premiere performance of Jeyarajan and Padmarani Rasiah's marvelous Bharata Natyam

in the West, and it was a huge success. The conference members enthusiastically called for encores.

Sri Gurudev spoke every evening of the conference with Narani translating his talks from English to French. One evening he explained: "When we want to understand something, our minds should be in a neutral position, not shadowed by previous experiences. This neutral mind is what you call the 'Yogic mind'. It's like a scale you step on in the morning. Just imagine that the night before you weighed 110, and in the morning you see that you weigh 130. You almost faint! To your joy you see that the needle is already on 20 pounds instead of zero. The balance was off and that threw you off balance! The Yogic way is to keep the mind on the balance point. From there, you see everything clearly and accurately."

During the final satsang of the conference, Sri Gurudev reminded everyone: "You must be constantly aware of what you are doing. That is continuous meditation. Your meditation in the morning should help you to be meditating always. Apply your mind totally to what you do."

The following morning, Gurudev blessed Gerard Blitz to have perfect health and strength for many years of beautiful service. He invited Mr. Blitz to come and help organize all the American Yogis into an American Yoga Federation.

On the way back, Gurudev visited with Sivaguru and Jnana Pillai and their lovely little daughter Kalyani, longtime devotees from Ceylon.

-Mukta Devi



Sri Gurudev with:

TOP: Ingrid Weise, Anne Sharpen

BOTTOM LEFT: Gerta Stanislawski

BOTTOM RIGHT: Fred Lehner



AUSTRALIA: Be Strong

In September, 1979, Sri Gurudev had been asked to be the guest of honor at the Fifth Annual International Yoga Teachers Convention.

The IYTA was founded and has its headquarters in Australia. Its purpose is to set standards for and maintain the high quality of Yoga teaching. It has branches in Australia, New Zealand, South Africa, Spain and Japan. Representatives from the various branches gather for this convention which is open to all students of Yoga. This past year, the convention was held in Canberra, the capital of Australia.

Janet Harrowell, former president of the IYTA and her husband John met us in Sydney. Anne Sharp-

en, current IYTA president, was already in Canberra and met Gurudev's plane the next day. She had been busy organizing the convention with the help of Pamela Brown. Ingrid and Siegfried Weise showed us around the city and acted as wonderful hosts through most of the stay there.

Gurudev spoke every night of the convention and people were so moved by his words. Several told me that for years they had been searching and had now found their guru.

Doctor Musahiro Oki, foremost exponent of "Zen Yoga" was also a guest speaker at the convention. He was organizing the Sixth Annu-

al IYTA conference to be held in Japan in March of 1980. Sri Gurudev was invited to attend that conference also.

After the conference, Sri Gurudev addressed IYTA teacher trainees in Sydney and Melbourne.

While in Sydney, Mr. and Mrs. Joseph Brender invited Gurudev to a performance of the Gilbert and Sullivan operetta "Patience" at the Sydney Opera House. Gurudev admired the Opera House itself and enjoyed the production. However, he said that he didn't care much for the story which seemed to portray women as fickle, lovesick creatures.

Sri Gurudev gave his blessings to the new Integral Yoga Institute in Sydney, run by Fred Lehner. We are delighted to welcome this new branch. (Fred's account of Gurudev's visit there appears in this issue.)

Also in Sydney, Gurudev visited the Satyananda Ashram which is run by a disciple of Sri Swami Satyanandaji, a brother monk of Gurudev. Gurudev spoke at the Raja Yoga Meditation Centre, which is run by the Brahma Kumaris.

In Melbourne, Gurudev was hosted by Derrick Reither. Gerta Stanislawski who had taken teacher training at the Ashram in Connecticut several years ago, came to see Gurudev. She had been in a serious car accident, and the doctors told her that at her age (83) it would be at least two years before she recovered, if indeed she recovered at all. At first she couldn't even walk or use her right hand. Less than a year later, she was climbing all the steps with Gurudev for a scenic look at Melbourne.

Her doctors are amazed at her progress. She told us that not a day goes by that she doesn't think of Gurudev. When she was sick and

felt that she couldn't make it, she prayed to him and would feel strength. She could hear his voice saying, "Be strong. You will make it!" She said that Gurudev really sustained her, but he told her that it was her own strong faith that enabled her to receive all of the Grace.

Fred Koch is the generous person who donated the Arkansas property to Sri Gurudev. He had invited Gurudev to visit his Sunrise Farm there in Australia and perform his wedding to Radhika. After the beautiful ceremony, Gurudev renamed the couple Krishna and Radha.

Another reunion was between Gurudev and Doctor Obeyesekere, well-known heart specialist in Sri Lanka and Australia. His whole family was very close to Gurudev and practiced Yoga under his guidance. After almost 15 years they were delighted to see Gurudev. Dr. Obeyesekere was so happy to hear all about our IHS activities and our programs with heart patients. He is looking forward to an opportunity to come see all this for himself.

From Melbourne, we flew to Auckland, New Zealand where Diane Wilson had invited Gurudev for some programs. Ms. Wilson is a noted Yoga teacher who is working to bring the Yogic Science into the school curriculum. She got many ideas from Gurudev for that project. During this visit, as with his previous one, she was the loving host and chauffeur to Gurudev.

Others who played an important part in the Australia and New Zealand visits were: Heide Smith, Shirley Fletcher, Lincoln and Marvis Astley, as well as Joan Van Alphen from South Africa.

-Mukta Devi

A Saint in Our Midst

Listening attentively to a lecture, I saw a man enter the hall, being very careful not to disturb anyone. He sat down on a Yoga mat, gently refusing the pillow that I offered.

From then on I do not know what the lecture was about, for I was totally absorbed by the calm and peaceful feeling which overwhelmed me. I could not take my eyes off this man with the long beard, this saint sitting so close. When the lecture finished, the sage slowly rose and went to the stage where he was introduced as Swami Satchidananda.

I, the man who was completely convinced in Krishnamurti's "No Guru" philosophy, started to melt away more and more with every word this God-man uttered for the rest of his stay here, down under.

That first contact with him was in Canberra. It made me reassess my very firmly established concepts. However he behaved, thought, acted and reacted was an example to me of how I would like to be.

At the end of the week-long International Yoga Teachers Association Convention, Gurudev came to Sydney. He gave another series of lectures, and I had the honor to be his host at our Yoga Centre.

This was the most beautiful occasion ever held here. The enthusiasm of our Karma Yogis was boundless. Flowers came from everywhere, garlands for the pictures and for Gurudev, a mandala made of petals in front of the flower bedecked stage.

The hall was packed and excitement grew even before Gurudev and his party arrived; but the hush that heralded his presence was almost tangible.

I was so moved by his very being that at the first opportunity I asked him if he would accept me as his disciple. And he did. '

From that moment on, my life and the life of my friends and the direction of our Centre, now renamed Integral Yoga Institute, have totally changed. With Gurudev's guidance and blessings, many things formerly thought to be unobtainable are now happening effortlessly.

We have had acres of virgin bushland donated for a country retreat, and help and materials are pouring in. An Integral Health Service has also been formed and is at this time a healthy, thriving infant with a good future.

Now we go on to be, hopefully, worthy instruments in the service of this holy man, this shining Light showing us the way.

-Fred Lehner, Sydney

(Ed.note: Fred is planning to take part in the Teacher Training course at the Ashram this summer to enhance his knowledge of Integral Yoga and to make the IYI of Australia a successful one.)

SANTA BARBARA: Thanks-Getting

Sri Ghiridhari Prasad is a longtime devotee of Gurudev from India. Sri Prasad is a great servant of God and a captivating speaker. He had won the hearts of American devotees on a previous visit; and now he was back, thanks to the generosity of Sri Mahalingam, for a cross-country lecture tour.

As he spoke at La Casa de Maria chapel on October 14, we also had a chance to see Guru taking care of disciple. Someone approached to garland Sri Gurudev, but he asked that Sri Prasad be garlanded first. Then he graciously introduced the speaker as someone who could certainly speak "about the Light".

Sri Prasad spoke with great enthusiasm about great masters such as Sri Ramakrishna and Saint Francis. During the talk, Gurudev noticed that Sri Prasad's feet were resting on a cold tile floor. He immediately signaled for someone to place a rug under the speaker's feet.

On Thanksgiving Day, about sixty California devotees gathered at the Santa Barbara Girl's Club for a day of celebration. When Gurudev arrived in the afternoon, he said that it

should be a "thanks-getting" rather than a "thanks-giving". He stressed that if we were living Yogic lives, lives of sacrifice, then we would be getting thanked on this day. However he pointed out that those who really serve without attachment never look for or expect thanks.

"At least the animals will thank you today," he said, "because you are all vegetarians. But will the air thank you?" He went on to remind us of our obligation to Mother Nature, to the Earth's resources, as well as to our inner resources.

Mrs. Harriet Jones from Los Angeles was asked by Sri Gurudev to share her moving testimonial about her recent retreat at the Connecticut Ashram which served as a catalyst for her breaking the smoking habit. Her enthusiasm for the teachings and appreciation of Gurudev was very inspiring. Gurudev responded, noting, "See, even the efforts of one individual can accomplish much. One person can inspire many others. In many cities, especially in Europe, only one person is operating a center and teaching many classes."

CALIFORNIA JAYANTHI: Peaceful Roaring

Telegrams, phone calls, and cards started arriving at La Paz on December 21st, the day before Sri Gurudev's 65th Jayanthi (birthday). Beautiful messages from all over the country and the world continued to pour in on his birthday itself.

Among the many beautiful sentiments was this telegram

from Sri Gurudev's dear friend Brother David Steindl-Rast, O.S.B.: *For three more days, there will be only straw in the manger. For three more days the ox and the ass will wait silently. But between them stands suddenly a majestic mountain lion. His voice moves thousands all over the world. And as I*



To our dearest Sri Gurudev:
Because we think
your idea is great,
please find within
one hundred and eight.

For every month
in the year to come
the L.O.T.U.S. will
get an equal sum.
From Nosey & Patitas

listen, the message of his roaring is 'Peace', just like the message of the baby boy who will lie silently in the manger. Blessings on your birthday, dear Swamiji, and may your peaceful roaring grow stronger and stronger awakening many. With grateful love, your Brother, David.

Lifetime Food

At noon, there was a beautiful L.O.T.U.S. benefit luncheon at La Casa de Maria Retreat House. Swami Dayananda Ma made a delicious Indian meal. Among others at the luncheon were Anita and Michelle Biguel from Tahiti. Many people who weren't

able to attend sent their greetings and donations toward the L.O.T.U.S.

That evening Jeyarajan and Padmarani gave an exquisite dance performance at the La Colina Junior High School auditorium. When Gurudev came up to introduce the dancers, the audience sang "Happy Birthday" to him. At the end of the performance, Gurudev spoke a little about the vision of L.O.T.U.S. "You can give a person food," he said, "or you can give him money and take care of his problems for a few days. But if you educate him, give him spiritual food, it will last a lifetime."



CHRISTMAS DAY: Father's Shoulders

Sri Gurudev joined us for slides, games and satsang during a playful evening at the Franklin Center in Santa Barbara. The family literally spun a yarn, playing a game of circle storytelling with colored thread. This was followed by a mime game which Gurudev concluded by enacting the "Cosmic Surfer, riding the big waves".

During Satsang, Gurudev described the relationship to God, comparing it with a child walking through a fair on the father's shoulders. "Some like to do the walking themselves and hold onto the father's hand." He cautioned that in this way it is easy to lose the grip and get lost. He advised us to always try to put forth effort, at the same time to surrender to God and ask for aid in prayer. "Children should always ask their parents," he said softly.

~Ganga Marceaux

Santa Claus

Gurudev had been asked by Subhadra Clark and Padma Conti to come as Santa Claus to a program at the Santa Barbara Girl's Club. More than thirty children stood patiently in a long line to meet this "Santa". After the children received their presents, Gurudev Santa had them sit around him and discuss the real meaning of Christmas. "What did Christ do? How did He teach us to behave?"

It was amazing to see such a large group of children, from varied backgrounds (most of them had never had any exposure to Yoga) responding so eagerly with upraised hands to this Santa who handed out lessons as sweetly as he did presents. Mindy Bingham, director of the Girl's Club, remarked, "It's the best Christmas party we've ever had."

~Krishnadasi Mouw and
Ganga Marceaux

This year, Sri Gurudev agreed to be present for the full retreat which made this annual event a very special time for the West Coast devotees. This year's retreat was unique in many ways as well. There were lectures given by three distinguished scientist guest speakers, devotees of Gurudev, on the parallels between ancient Yogic and modern scientific thought. The speakers were Dr. P. Narayana Rao, Director of the Dept. of Organic & Biological Chemistry, SW Foundation for Research and Education; Prof. C. Frederick (Atma) Hansen, Senior Staff Scientist at N.A.S.A. Ames Research Center in California; and Dr. Paul Hansma, Associate Professor of Physics at the University of California, Santa Barbara.

On the first evening, Dr. Rao spoke on the "Energy of Life". He pointed out that "Energy" and "Divine" are the same thing and quoted Albert Einstein: "God never plays dice with the universe." Everything has a purpose. Following Dr. Rao's talk, Gurudev gave a lively discourse on the nature of the Absolute by describing what it is not, not the inner, not the outer consciousness. He reminded us that all of creation is just for fun. Where is there joy for a peaceless person?"

The next day, Professor Hansen spoke on "Energy in Matter, Life and Consciousness". Through step by step progression, he explained that energy is ultimately the basis of awareness.

Sri Gurudev mentioned that there is so much talk these days about producing enough energy to fulfill our needs. "We consume

more and produce more. . . Waste not, want not. In the philosophical sense: want not, waste not. Learn to live a simple life with pure thinking."

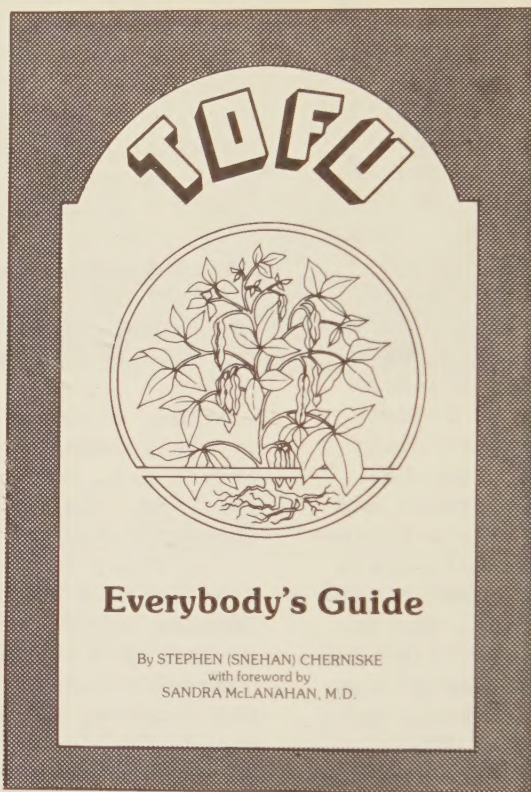
For a New Year's Eve treat, Jeyarajan and Padmarani gave a beautiful performance for the retreatants. Sri Gurudev answered a number of questions. In reply to one question about previous lives, he said: "Past is past. It's like asking, 'What did I vomit?' Will you scratch and look to see what you just vomited? All past lives are done, vomited, finished. Think only of the golden present. Be a good person now. Love everyone, serve everyone. That's all. That's enough."

In reply to an inquiry about the Virginia ashram property, Gurudev turned to the blackboard, picked up a pointer and began playfully acting the part of the teacher. One of the staff joked, "Professor of Lotusology!" Gurudev described the boundaries and layout of the land in Virginia along with details of the L.O.T.U.S. plans. He laughingly told the retreatants how Milton Ward, who is doing so much to help with fundraising for L.O.T.U.S., calls the project Gurudev's "Magnificent Ob-session".

When asked what he recommended for the New Year, Gurudev replied: "The sun shines outside, but if you don't open the doors and windows, how are you going to get its light? Don't blame the sun. Though all the great people wish us well, it is in our hands to receive the blessings and make use of them."

-Krishnadasi Mouw □

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Integral Yoga

Integral Yoga is a synthesis of the various branches of Yoga. It is a scientific system for the harmonious development of every aspect of the individual. The following are some of its different branches.



Raja
Yoga

The path of concentration and meditation. Based on ethical perfection and control of the mind, it leads ultimately to the state of *Samadhi* or Super-consciousness.



Karma
Yoga

The path of selfless service. By performing duties without attachment to the fruits of the action, the Karma Yogi becomes a conscious instrument of the Divine Will.



Japa
Yoga

The concentrated repetition of a *mantram* (a sound vibration representing an aspect of the Divine), leading to awareness of this vibration and attunement to IT.



Bhakti
Yoga

The path of love and devotion to God, to an incarnation of the Divine or to a spiritual teacher. By transcending the limited personality, one attains union with the Divine.



Hatha
Yoga

Postures (*asanas*), breath control (*pranayama*), relaxation, and cleansing practices (*kriyas*) to purify and strengthen the body and mind.



Jnana
Yoga

The path of wisdom. By study, self-analysis and awareness, the Jnani Yogi ceases to identify with the body and mind, and realizes the Oneness.

The goal of Integral Yoga is: "Body of perfect health and strength, mind with all clarity and control, intellect as sharp as a razor, will of steel, heart full of love and mercy, a life dedicated to the common welfare, and realization of the true Self."

- Swami Satchidananda